

THE  
Bishop of *Salisbury's*

NEW  
PREFACE

TO HIS  
*Pastoral Care,*  
CONSIDER'D,

With Respect to the following  
Heads, *Viz,*

- I. The Qualifications of the CLERGY.
- II The Distinction of HIGH and  
LOW Church.
- III. The Present Posture of AFFAIRS.

---

The Third Edition Corrected.

---

L O N D O N:

Printed for *A. Baldwin*, near the Oxford  
Arms in *Warwick-Lane*, 1713. Pr 6d.

Sach. 297/1

## *Advertisement.*

**T**O distinguish his Lordship's Preface, the Reader will find this Mark \* \* at the Beginning and End of every Quotation.

THE  
Bishop of *Salisbury's*  
NEW  
PREFACE  
TO HIS  
*Pastoral Care,*  
CONSIDER'D.

**M**Y Lord Bishop of *Salisbury* has given the World so many illustrious Instances of his Learning, Piety and Zeal for the Publick, that we cannot be surpriz'd at this last Proof in his Excellent Preface to the *Pastoral Care*; in which his Lordship's Pious Regard for his Flock, his



Charity to all Men, and his Concern for the Publick Welfare are so conspicuous. How long has he been employing his admirable Talent both in Preaching and Writing, to serve that good Cause which defends our Religion and Liberty? And what Returns have been made him? Are they not an Instance of the Ingratitude of our Times, which all good Men cannot but lament? What Encouragement has his Lordship had from the Behaviour of some Men, to continue his Studies for our Instruction, and to labour for it in the last Scene of his Life with the same Vigour with which his Youth was so eminently distinguish'd. The *History of the Reformation* is a Treasure that is envy'd us in the Republick of Letters. How impatient is all the World of the Third Part which his Lordship has given us hopes of in a little Time: And what will Posterity think of us, who cou'd bear the Load of Calumny and Slander, with which his and our Country's Enemies have so long with Impunity, and to the Disgrace of the *British* Name, insulted him. An Insolence the more Flagrant, for that his Lordship has been all the while laying himself out to do us Good, always as ready to forgive as those ungrateful Wretches have been to Offend.

It cannot but be a comfortable Reflection to this Great and Good Man, that  
he



he has in this had the same Fate with our Religion, Liberty, and the Victorious Champion of Both, with all that's Sacred and Dear among us. The Revolution that sav'd our Liberty and Religion; the General that fought our Battels with Glory, have been the Subjects of Re-proach and Slander these several Years. All the Virtues and Vices have been confounded, that Distinction might be lost, and Merit be jumbled with Infamy. In such a Confusion it is no wonder his Lordship, the true Ornament of our Church, has not escap'd the Malice of wicked Men, and that those who wish ill to our Church and Constitution, shou'd vilify the Man who wishes both so well, and has done and is still doing so much to serve them. As I have read the New Preface to the *Pastoral Care* with the greatest Pleasure, I was willing to communicate the Reflections which it produc'd to the Publick, not doubting but they will be receiv'd with the same Satisfaction.

There cannot at this Time be Topicks of more Importance. From the Admission of Persons ill qualify'd to the Pastoral Charge, arise the Mischiefs that threaten our Church from the Growth of Heresies and Schisms of Irreligion and Immorality. From the unhappy and misunderstood Distinction of *High-Church* and *Low Church*, comes Divisions and Animofities

fities, by which the Enemies of our True Church promise themselves the greatest Advantages, and since they only can be Gainers by it, Is it not high Time for us to forget all Distinctions but those of Protestant and Papist? From the View of our present Circumstances, we may form Lessons for our Conduct as Subjects and Britains, and learn to persevere in our Loyalty to our Sovereign, and our Affection to our Country, in Opposition to all Impostors and Pretenders.

H I S

## Lordship's PREFACE.

**\*\* I**T is above Twenty Years since this Book † was first published by me, and now that those who have a Concern in it think fit to reprint it, I thought it became me to review it carefully to see if there was Cause given to alter any Part of it, or to add any thing to it.

I wrote it when I was newly put into the Post, in which, by the Providence of GOD, I still am. So that a longer Course of Experience and Observation may have brought more things to my View than I could at that time reflect on.

---

† The Pastoral Care,

I own

I own this is my Favourite Book, which if it has raised Indignation in the Minds of some, who are perhaps sensible that many things in it touch them in too tender a Part; yet on the other Hand, it has brought me such serious Acknowledgements from many Persons, to me otherwise unknown but by their Letters, of the Benefit they received by it, that I humbly bless GOD who made me an Instrument in any sort of promoting His Glory, and edifying his Church, by awaking the Consciences of so many Clergymen to a better Sense of their Duty, and to more diligence in the discharge of it.

I am now in the 70th Year of my Age, and as I cannot speak long to the World in any sort, so I cannot hope for a more solemn Occasion than this of speaking with all due Freedom both to the present and to the succeeding Ages : Therefore I lay hold on it, to give a free Vent to those sad Thoughts that lie on my Mind both Day and Night, and are the Subject of many secret Mournings. I dare appeal to that GOD to whom the Secrets of my Heart are known, and to whom I am shortly to give an Account of my Ministry, that I have the true Interests of this Church ever before my Eyes, and that I pursue them with a sincere and fervent Zeal; if I am mistaken in the Methods I follow, GOD, to whom the Integrity of my Heart is known, will not lay that



that to my Charge. I cannot look on, without the deepest Concern, when I see imminent Ruin hanging over this Church, and by Consequence over the whole Reformation. The outward State of Things is black enough, GOD knows; but that which heightens my Fears, rises chiefly from the inward State into which we are unhappily fallen. I will, in examining this, confine my self to that which is the Subject of the following Book, I mean the Clergy.

Our *Ember Weeks* are the Burden and Grief of my Life. The much greater Part of those who come to be ordained are ignorant to a Degree, not to be apprehended by those who are not obliged to know it. The easiest Part of Knowledge is that to which they are the greatest Strangers; I mean the plainest Part of the Scriptures, which they say, in Excuse of their Ignorance, that their Tutors in the Universities never mention the Reading of to them; so that they can give no Account, or at least a very imperfect one, of the Contents even of the Gospels. Those who have read some few Books, yet never seem to have read the Scriptures. Many cannot give a tolerable Account even of the Catechism it self, how short and plain soever. They cry, and think it a sad Disgrace to be denied Orders, though the Ignorance of some is such, that in a well regulated State of Things, they would appear

pear not knowing enough to be admitted to the Holy Sacrament.

This does often tear my Heart. The Case is not much better in many, who having got into Orders come for Institution, and cannot make it appear that they have read the Scriptures, or any one good Book since they were ordained, so that the small Measure of Knowledge upon which they got into Holy Orders not being improved, is in a way to be quite lost; and then they think it a great Hardship if they are told, they must know the Scriptures and the Body of Divinity better, before they can be trusted with the Care of Souls. These Things pierce one's Soul, and make him often cry out, *Oh! that I had Wings like a Dove, for then would I fly away and be at Rest.* What are we like to grow to? In what a Case are we to deal with any Adversary, Atheist, Papist or Dissenters, or in any sort to promote the Honour of GOD, and carry on the great Concerns of the Gospel, when so gross an Ignorance in the Fundamentals of Religion has spread itself so much among those who ought to teach others, and yet need that one teach them the first Principles of the Oracles of GOD. \* \* \*

These Truths will Alarm all that are guilty of the Vices and Ignorance they are charg'd with, and the Right Reverend Author must expect to be accus'd of a Design against that Church, for whose

Preservation and Security he is so zealous. It is impossible to say any thing against the Education of our Universities or the Young Clergy, but the Church must be in danger. As Ignorant as they are they know how to blend their Interests with the Church's, and shelter themselves under her Holy Name. Nothing is so frequent or common as to mistake Names for Things. It has been a Stale Trick of some Clergymen, in all Times, to engross to themselves the Name of the Church, which, as the Matter is now order'd, is made a *Camelion*, that takes its Complexion, and varies with every Light. *With different Persons*, says an Author who wrote Twenty years ago, *it is a quite different thing: With some it is King James; with others it is Slavery; with Bigots, 'tis Ceremonies; With the Ambitious among the Clergy, 'tis the Exercise of Dominion. What has more amus'd us than the dull Cry of the Church's being in Danger? We know who they were that began the Feal, they were generally the most Licentious of the Clergy, who were under a Pannick Fear of Reformation, the only Alteration whereof they could possibly have any Apprehension.* Dr. Sherlock has given us a good Account of this Matter in his Discourse of *The Nature, Unity, and Communion of the Catholick Church*, 'Tho' the Clergy have of late, says he, in a great measure monopoliz'd the Name of the Church to themselves yet in propriety of Speech they do not belong

to



' to the Definition of it. They are indeed  
 ' the Governors of the Church, as they  
 ' have receiv'd Authority from Christ,  
 ' the Supream Lord and Bishop of the  
 ' Church; they are no more the Church  
 ' than the King is the Kingdom, or the  
 ' Shepherd his Flock; the Bishop and Pa-  
 ' stors of the Church, consider'd as such,  
 ' represent the Head, and not the Body.  
 Yet one cannot call in question the Man-  
 ners and Qualifications of the Clergy,  
 without the Charge of Insulting Her and  
 Affronting Religion. One wou'd wonder  
 how Men so ill qualify'd to approach the  
 Holy Altar, shou'd dare to demand Or-  
 dination; 'tis surely for the sake of the  
 Fleece. And this Consideration was one  
 of those which the Witty Lord *Rocheſter*  
 us'd to say tempted People to Atheism.  
 What my Lord Bishop says on this Head  
 is an old Grievance, and has often in vain  
 been attempted to be redress'd. The  
 Tenderness we have naturally for so sa-  
 cred a Function, our Veneration for our  
 Holy Religion, of which those Men  
 Usurp the Dispensation make us look on  
 it and them with almost the same Eye.  
 Since there is no Canon that exprelsly or-  
 ders the Deposing a Scandalous Clergy-  
 man, there seems to be a more than com-  
 mon Caution requir'd in the admitting a-  
 ny one to Ordination. I am so conscious  
 of my own insufficiency to determine in  
 so weighty a Case, that I shall rather be

guilty of Plagiarism than Impertinence and repeat what a Learned Au-

\* *Vox Populi.* ther says \* upon this Subject, *The Examination of such*

*Persons as desire to be admitted into Holy Orders*; which being written three or four and twenty years ago, may give Reason for us to conclude, that we have not been much the better for want of the Reformation of this Abuse. 'Tis the unhappy Negligence of this, says he, that has not only overstock'd our Church with a shoal of supernumerary Clergy, but given too many the Opportunity of crowding into Holy Orders, whom their Parents only thrust on the Service of the Church, because they knew not how to dispose otherwise of them. And yet it must be own'd that the Canons of our Church are not altogether chargeable with this Neglect, for the 35th Canon enjoins the Bishop before he admits any Person into Holy Orders to examine him in the Presence of those Ministers that shall assist him in the Imposition of Hands, or at least take Care that the aforesaid Ministers examine him if he have any Lawful Impediment. I cou'd heartily wish the Bishop might accordingly do it more constant himself in the Presence of such as assist at the Ordination, and not leave it so generally to the Arch-Deacon, or one of his Chaplains. And it were highly adviseable, that the Particular

' ticular Trials which every Candidate  
 ' for Sacred Orders must pass in order  
 ' to give a good Specimen of his Profi-  
 ' ciency in Humane Learning; and es-  
 ' pecially in the Study of Divinity were  
 ' prescrib'd. For it can by no means be  
 ' thought a sufficient Evidence of a Man's  
 ' being qualify'd for that Sacred Function,  
 ' that he can construe a Place of the Latin  
 ' Testament, and resolve that Grand Que-  
 ' stion of *Quot Sunt Symbola, &c.* The Ad-  
 ' mirable Care of many Foreign Churches,  
 ' particularly the Reformed Churches in  
 ' France, about the Admission of their  
 ' Protestants, is a very commendable Pat-  
 ' tern; and even in this Point the *Di-*  
 ' rectory (as Idle a Book soever as it may  
 ' be in other things) has the advantage of  
 ' any thing prescribed in this Canon, which  
 ' is too lax and general. And we wou'd  
 ' further offer it to Consideration, whe-  
 ' ther what the Thirty Fourth Canon  
 ' enjoyns in the Case of a Bishop Ordain-  
 ' ing a Man that is not of his own Dio-  
 ' cese, should not hold else in his Ordain-  
 ' ing those that are. That he Ordains  
 ' no Person but such as shall exhibit *Let-*  
 ' *ters Testimonial of his good Life and Con-*  
 ' *versation, under the Seal of some Colledge in*  
 ' *Cambridge or Oxford, where before he*  
 ' *remain'd; or of Three or Four Grave Mini-*  
 ' *sters together with the Subscription and Testi-*  
 ' *mony of other Credible Persons who have known*  
 ' *his Life and Behaviour, by the space of Three*  
 ' *Tears as before.*

Now



Now tho' all these are liable to abuse, and perhaps the Letters Testimonial more than any, yet since this is the best Method recommended, what reason is there why it shou'd not be practis'd. The Clergy coming to their Function in this manner, 'tis no strange thing that they exercise them as they do, and having their Revenues and Dignities so much at Heart, that they take the most likely Method to promote them, and what is more likely than the Favour of the Crown? which, as they court upon all occasions, so they fall of course from the Study of Divinity, into that of Politicks, as my Lord Bishop observes.

\*. *Politicks and Party* eat out among us not only Study and Learning, but that which is the only Thing that is more valuable, a true Sense of Religion, with a sincere Zeal in Advancing that for which the Son of GOD both lived and died, and to which those who are received into Holy Orders have vowed to dedicate their Lives and Labours. Clamours of Scandal in any of the Clergy are not frequent, it is true, and GOD be thanked for it: But a remiss unthinking Course of Life with little or no Application to Study, and the bare performing of that, which, if not done, would draw Censures when complained of, without ever pursuing the Duties of the Pastoral Care in any suitable  
De

Degree, is but too common, as well as too evident.

But if there is too visible a Coldness among us, in that which requires our greatest Heat and Zeal; there is a great deal of flaming Heat about Matters, in which more Gentleness and a milder Temper would both look better, and more effectually compass that which is designed by it; I mean the bringing the Dissenters into our Communion. Bitter Railings, and a rough Behaviour, cannot make many Converts. To study the Grounds of their Separations thoroughly, to answer them calmly and solidly, and to treat their Persons with all Gentleness, expressing no Uneasiness at the Liberty granted them by Law, is a Method that will never fail of succeeding to a great Degree, especially on the rising Generation. Other Methods do confirm their Prejudices, and heighten their Aversion to those who treat them as Enemies on design to ruin them, and not as Friends on design to gain them.

GOD be thanked we are delivered from a Remnant of Popery, that stuck too long to us, I mean Persecution for Conscience sake: For the Breaches on a Man's Liberty or Goods are as really a Persecution, as that which strikes at his Person: They may be in some Instances more uneasy; as a single Death is not so formidable, as to be forced to live under great Necessities, perhaps, with a numerous Family. And  
if

if we judge of this Matter by our Saviour's Rule, *of doing to others what we would have others do to us*, our Consciences would soon decide the Question: If we will but honestly ask our selves how we would have those of another Religion deal with us, if we were living in Countries where we must depart from the Legal Establishment, if we do truly follow the Dictates of our Conscience. But if our Zeal in Point of Conformity seems too strong there is no great Reason to suspect many of much Zeal, with relation to Popery, tho' that is our standing Enemy, perpetually employed in Working our Ruin, with many Hands and much Heat; while we seem to be in a State of Indolence and Insensibility on that Side, as if there was no Danger from thence. When at any time we are in a Fright, we are apt to cry out; but that is no sooner over, than we are in no Apprehensions of any further Danger. And to their great Comfort, we have found out a new Division to add to those we laboured under before; which we know they managed very dexterously for their own Ends, shifting Sides as a Turn was to be served by it: But now the Mine is more successfully played, since not only the Breach between us and Dissenters is very artfully widened, but we are unhappily broken among our selves, and under the Names of *High* and *Low* Church, there is a new Scene opened for Jealousy and Animosity



mosity, which has been managed with such Art and Success, that Bodies of Men owning the same Religion and Worship, and the same Government both in Temporals and Spirituals, are yet as much alienated from one another, if not more; than if their Differences were ever so great and visible.

\*\*\* What will be said on this Head is not to be understood of those Clergymen of exalted Genius's and Stations, of great Experience and Capacity, of whose Services it is by no means fitting that their Country should be rob'd. 'Tis the Inferior Clergy who imbibing odd Notions of Government in the Universities, retail 'em to the First People they preach to, thinking they can sooner get into vogue by the Help of Party than by Virtue and Merit. The younger Clergy have of late made Politicks so much their Business, that one would think there was nothing else study'd at the University, and that Aristotle was to be our guide, tho' of all his Discourses that of Politicks is the worst. It is doubtless from the Practice of *Venice* and *Holland*, where the Ministers of the Gospel are not at all countenanc'd in meddling with State Matters, that these sort of Clergy-men have such an Abhorrence of Republican Principles. The Clergy, says a certain Author, were designed for Glorious Stars, and had their Sphere allow'd them wherein to shine; but when they descend

to lower Regions, they degenerate to Pernicious Meteors. The wisest Governments have always excluded their Clergy from Affairs of State, from whence they have receiv'd the Double Benefit of having their ghostly Occasions better serv'd, and their Temporal Concerns less embroil'd; for of all Men living, they have the worst Politicks; whether it be or not, (says a Judicious Person) that the Clergy are not so well fitted by Education as others, for Political Affairs, I know not, tho' I shou'd think they have an Advantage above others, and if they wou'd but even keep to the Bible, might make the best Ministers of State in the World. Yet it is generally observ'd, that Things miscarry under their Government. If there be any Council more Precipitate, more Violent, Vigorous and Extream than others, it is theirs. Truly, I think the reason that God does not Bless them in Affairs of State, is because he never intended them for that Employment. Yet these are the Men who must be cutting us out Schemes of Politicks, prescribing Government, and determining the Rights of Princes. What a Hotch-Potch have they made with their Kings De facto, their Jure Divino, their Passive-Obedience and Non-Resistance, &c? What the Sentiments of these Politicians are, with respect to Toleration, may be seen in all their modish Sermons; wholesome Severities are daily preach'd up by them: The Cry began by one of the most Scandalous of the whole Order, and is continu'd by all of his side for Parts and Piety. The Toleration

leration granted to Dissenters, and so much envy'd by these Men, is not only just in it self, and according to the Genuine Spirit of Christianity; but the Effects of it shew the Wisdom as well as Moderation of those that promoted it, and that they understood the true Interest of the National Church the best of any other. The Toleration, instead of encreasing, has gradually diminish'd the Dissenting Interest; for the Dissenters not being frighted away by inhumane Rigour, the want of Charity, or any unseasonable Constraint on their Judgments, will freely converse with others, calmly Debate, and not scruple to be sometimes present in the Publick Churches, which must needs, by degrees, convince them their Differences were not so great as they were made, or they apprehended them to be. This is observable enough from the increase of the Dissenters only in those Places where the hottest Clergymen blow their Trumpets, and from their Decrease, where they are mildly treated by their Parish Ministers, and the Bishop of the Diocese.

Men of contrary Principles, are as remarkable for their contrary Practices. Charity, as it is the greatest of all Vertues, so it seldom goes alone; and Cruelty as it is the blackest of all Vices, so it generally is well attended with others, and admits of no Vertue in its Train. The



Indulgence the best Church-men have shewn to their Dissenting Brethren, has brought on them the Rage of the worst, who are so inveterate, that they wou'd exclude them the Pale, and number 'em with Schismatics, under the Opprobrious Name of *Low Church-men*, who are painted in their Rebellious Sermons and Pamphlets, with Cloven Feet, and Fire and Fury made the Characteristicks of that Spirit which is distinguish'd in Holy Writ by its Meekness and Forbearance. What is opposite to it must borrow its Flame from below, and belong only to those dreadful Mansions to which they so often, and so solemnly doom all that differ from Them. My Lord Bishop's Judgment and Temper in this Affair, are becoming the Character of a Primitive Christian Prelate, and he must have a small Portion of either, who does not readily Subscribe to them. His Lordship proceeds.

\* \* I will say nothing that may justly provoke any; but since I myself am ranked among the *Low-Church-men*, I will open all that I know that is particular to them, and then leave it to others to judge what Reason can be given for entertaining such hard Thoughts of them.

They are cordially and conscientiously Zealous for the Church, as Established by Law: But yet they think no Humane Constitution is so perfect, but that it may be made better, and that the Church  
would

would be both more secure and more unexceptionable, if the Administration of the Discipline were put into other Hands, and in a better Method. They lay the Foundation of all that they believe in the Christian Religion in the Scriptures: These and these only are the Measures and Standard of their Faith. No great Names nor Shews of Authority overawe them: They search the Scriptures, there they seek and find their Faith.

They think that in Matters declared to be indifferent, no Harm could follow on it, if some Regard were had to the Scruples of those who divide from us, in order to the fortifying the Whole by Uniting us among our selves: But till that can be done, they think a kind Deportment towards Dissenters softens their Prejudices, and disposes them to hearken to the Reasons which they offer to them, with all the Force they can, but without the Asperity of Words, or a contemptuous Behaviour; in which they have succeeded so well, that they see no Cause to change their Conduct.

They do indeed make a great Difference between Dissenters and Papists: They consider the one as a Handful of People true to the Protestant Religion, and to our National Interests, not capable of doing us much Mischief, and who are, as far as appears to them, contented with their Toleration, and are only desirous to se-  
cure

cure and maintain it. They have another and a very different Opinion of Popery: They consider that Church not only with relation to the many Opinions and Practices held by them, such as Transubstantiation, Purgatory, and the Worshipping Saints and Images, and a great many more: They are perswaded that these are false and ill grounded, but they could easily bear with them, as they do with other Errors: But they consider Popery as a Conspiracy against the Liberty and Peace of Mankind, on design to engross the Wealth of the World into their own Hands; and to destroy all that stand in their Way, sticking at no Practice, how false, base, or cruel soever, that can advance this. This is the true Ground of their Zeal against Popery, and indeed against every thing that has a Tendency that way.

The pretending to an Independency of the Church on the State, is not only in their Opinion a plain Attack made on the Supremacy vested by Law in the Crown, and a Casting a Disgrace on our Reformers, and on every Step made in the Reformation, which are openly owned by the chief Promoters of this new Conceit: But it is a direct Opposition to the famed Place so much stretched by the same Persons to serve other Purposes, in the 13th of the *Romans*, *Let every Soul be subject to the higher Powers*, in which all Subjects are equally com-



comprehended. The Laws of GOD are certainly of a superiour Obligation to any humane Authority, but where these Laws are silent, certainly all Subjects of what Sort soever, are bound to obey the Laws of the Land where they live.

The Raising the Power and Authority of sacred Functions, beyond what is founded on clear Warrants in Scripture, is, they think, the readiest Way to give the World such a Jealousy of them, and such an Aversion to them; as may make them lose the Authority that they ought to have, while they pretend to that they have not.

They dare not unchurch all the Bodies of the Protestants beyond Sea; nor deny to our Dissenters at Home, the faderal Rights common to all Christians; or leave them to uncovenanted Mercy. They do not annul their Baptism, or think that they ought to be baptised again in a more regular Manner, before they can be accounted Christians. They know of no Power in a Priest to pardon Sin, other than the declaring the Gospel Pardon, upon the Conditions on which it is offered. They know of no Sacrifice in the Eucharist, other than the Commemorating that on the Cross, with the Oblation of the Prayers, Praises, and Almsgiving, prescribed in the Office. They are far from condemning private Judgment in Matters of Religion: This strikes at the Root of the whole

whole Reformation, which could never have been compassed, if private Men have not a Right to judge for themselves; on the contrary they think every Man is bound to judge for himself, which indeed he ought to do, in the Fear of G O D, and with all Humility and Caution. They look on all these Notions as Steps towards Popery; tho' they do not conclude, that all those who have made them, designed that by so doing.

This is a short Account of the *Low Church men's* Notions, with relation to Matters of Religion among us: As to our Temporal Concerns, they think all that Obedience and Submission that is settled by our Laws, to the Persons of our Princes, ought to be paid them for Conscience sake: But if a misguided Prince shall take on him to dissolve our Constitution, and to subject the Laws to his Pleasure, they think that if God offers a Remedy, it is to be receiv'd with all Thankfulness. For these reasons they rejoiced in the Revolution, and continue Faithful and True to the Settlement then made; and to the subsequent Settlements. They think there is a full Power in the Legislature to settle the Crown, and to secure the Nations: And so they have taken the Oaths enjoined with a good Conscience, and with fixed Resolutions of adhering firmly to them, without any other Views but such as the Laws and the Oaths pursuant to them

them do direct. They know of no unalterable or indefeasible Right, but what is founded on the Law.

This is their fixed Principle; and they are the more fixed in this, when they remember that a Prince educated among us, and singularly obliged by the Zeal our Church expressed for his Advancement to the Throne, upon which he made great Acknowledgments and Promises, and who by his Temper seemed as much inclined to keep them as his Religion could admit of; yet upon his Elevation did so intirely forget all this, that he seemed peculiarly sharpen'd against those, who, of all others, had the least Reason to have expected it from him.

This was Notorious and evident in the Father: What then can be expected from him who calls himself his Son, who has had his Breeding in an absolute Government where Protestants are persecuted with an unrelenting Cruelty, and who has been obliged to wander so long beyond Sea, and stands attainted and abjured here, and is loaded with other Indignities, but that as his Religion is still the same cruel and bloody Conspiracy against Protestants that it was, so it must have its full Swing in one sharpened by so much Provocation.

It bewrayes a monstrous Ignorance of the Principles and Maxims, as well as of the History of Popery, to imagine that  
D they



they can ever depart from the Design of extirpating Hereticks settled by so much Authority, held sacred by them. Every Look in the *Low Church-man* towards a *Popish Pretender*, is to him both Perjury and Treason.

I have thus freely opened all that I know of the Principles of those call'd the *Low Church-men* among us. I will not pretend to tell what are the Principles of those call'd the *High Churchmen*; I know them too little to pretend to tell what their Maxims and Views are. I will with great Joy own my Mistakes and Misapprehensions of any of them, who upon this candid Avowing what the *Low Churchmen* hold, will come to have juster and more charitable Thoughts of them, and upon that will concur with them in such Measures and Counsels as may yet give us some hope, if that is not now too late, or may be at least an Abatement of our Misery, if not a Reprieve from it. I unwillingly mention a long Disappointing among us as to Convocation Matters.

I will avoid saying any thing that may give a new Irritation, my design being to do all I can to heal our Breaches. I will not enter into the Merits of the Cause further, than to observe that the Bishops have begun no new Practices, but go in the Steps in which their Predecessors went; without varying from their Practices in a Tittle. They find themselves bound down to the Methods they adhere to by  
such

such a Series of Precedents, that unless the Legislature interposes, they think they cannot alter them. They have made no new Attempts, nor have they invaded any Rights of which they found the Clergy in Possession. And what is there in all this to occasion such Tragical Outcries? And to engage so many of the Bodies of the Clergy into Jealousies of their Bishops, and into Combinations against them, as if they were betraying the Church and its Liberties.

'Tis true, many of us oppos'd the *Occasional Bill*, from which great things were expected. We thought there were ill designs under it; we thought it ill timed; we looked on it as tending to a Breach on the Toleration: And now, that the Bill is pass'd without any Opposition, we hear of no great Effects it has had; nor are Jealousies extinguish'd; the chief Promoters of it are scarce thanked for it. But since we are so openly attack'd, and, as it were, expos'd to the Insults and Fury of Distracted Multitudes, we may be pardon'd, if we venture on somewhat like an Imitation of what the great Apostle writ upon a like Occasion, calling it indeed a *Folly*, for it will pass for such with inveterate and inflamed Spirits. What have other *Bishops* done to express their Zeal for the Church and their Fidelity to their Vows, and to what became their Character and Station, that we have not done? Have we not lived so, that we

may say *Ye are Witnesses?* And, which is more, *GOD also, How holily, justly and un-blameably we have behaved our selves among you?* How ready have we been both to assist and support you? How constant have we been Preaching in Season, and out of Season, opening the whole Counsels of *GOD* to the Flock committed to our Charge? How careful are we in Examining and Instructing those who come to us for Orders and Institutions? How frequent in Confirming, and in the other Duties belonging to our Function? So that we may say, What have we done, or what have we left undone to merit the unkind Returns we meet with? What Reason have we given to the World by our manner of Living, to think we had our Posts only for the Advantages we reap by them, and that we do it even against our Consciences, and are only waiting an Opportunity to betray them.

This is such a Pitch both of Impiety and Baseness, that few of the worst sort of Libertines are capable of it; and yet how oft have we been charged with it? If this had come only from the Enemies of our present Constitution, on design to destroy the Reputation to which we hope we have some Right, it was what we might expect from active and indigent Writers, who are looking for another Face of Things, hoping then to be enriched by our Spoils. But that those who have taken all the

Qaths



Oaths enjoined by Law, and who daily concur in all the publick Devotions, should entertain and spread such Calumnies, and act as the under Workmen to those who seek our Ruin, is that which deserves the severest Censures. \*.\*

The Enemies of our Country finding the Revolution had, in a great Measure, confounded the Distinction of *Whig* and *Tory*, contriv'd this other of *High-Church* and *Low-Church*, to divide us from its true Interest. All the odious Imputations, which were laid to the Charge of the *Whigs*, fell to the Lot of *Low-Church*, and *High-Church* had all the Merit of the *Tories* Loyalty. The Infamous *Lesley* was one of the First, if not the very first that set up this Distinction, boasting in the Title Page of one of his Libels, that it was written by one call'd a *High-Church Man*. What use has been made of this Sub-division of Parties, is too fresh in our Memories to need Repetition. Whether we or the *French* have got most by it, is a Topic for Politicks, and I am not in a Humour to set up for a Politician at this Time.

All King *William's* Reign there was a Clamour of the Church's Danger; and tho' Her present Majesty's Zeal for the Establish'd Church had appear'd on so many Occasions, yet while a certain Set of Men were out of Employ, all the rest of the Nation were False Brethren, and  
in

in a Conspiracy against our Religion and Government. So far were People infatuated with these groundless Jealousies, fomented by the Friends of *France*, that even Men of Sense and Learning gave into it to so great a degree of Folly, that one wou'd have thought their Understandings were of the same Size with their Honesty. A † Champion *Dr. Drake*, of this *High-Church* told me Six or Seven Years ago, when the *Occasional Bill* was a Foot, he was sure the Bishops had compounded for Presbytery, and that they had bargain'd for their Revenues for Life to destroy the Hierarchy. So mad were these *High-Church Men* against all who oppos'd their Fury and Disaffection to the State. Of what a Medley was this Party compos'd, even in its Infancy; some of 'em came reeking out of Conventicles to take care of the Church in *St. Stephen's Chappel*; others without renouncing the Principles of their Republican Ancestors, cry'd out for the Monarchy and Divine Right. These were the only Royalists, the only *Church-Men*, and those who adher'd to the true Interest of the King and the Protestant Religion, Fanaticks and Common-wealths Men. The Alarm given was, that the Monarchy and Church were to be destroy'd by them. The Bishops saw where the real Danger lay, that they were *Thieves* who cry'd *Thief* first

first; that those whom the Tories call'd Republicans, had sufficiently demonstrated by their Behaviour to his Majesty, how little they deserv'd that Name, which their Enemies had insidiously put upon them: That the Republicans to be dreaded by them, were those who sided with the Rankest of that sort, and ran into all the Excesses of Anarchy and Faction against the late King and Her present Majesty's Government. Let us see how the Behaviour of these Men was represented in the last Reign, and we shall by that observe they are the same in this, and have no real Distinction but that of Friends to *France*. The Author is speaking of the Bishops in a Preface to a Pamphlet, intituled, *Jura Populi Anglicani*, printed in 1701. ' They saw in-  
 ' to what Power the Faction was grown,  
 ' how they had usurp'd upon the King;  
 ' how they had bully'd the Lords, and  
 ' endeavour'd to destroy the Jurisdiction  
 ' of that House, with which they knew  
 ' that all the Power and Authority of  
 ' their Order must determine: And as  
 ' in the Lower House of Parliament they  
 ' saw the Rights of the King and the  
 ' Jurisdiction of the Lords invaded, and  
 ' such Things done by these pretended  
 ' Royalists, as no one formerly could  
 ' have mention'd, without coming un-  
 ' der the Ban of the Party; so in the  
 ' Lower House of Convocation they  
 ' saw



' saw the like Invasion of their own  
 ' Rights, by Men of the same Level,  
 ' and a Power claim'd altogether incon-  
 ' sistent with the Presidency of the Arch-  
 ' Bishop over his Synod; a Power absurd  
 ' in itself, repugnant to the Synodal  
 ' Rights enjoy'd and exercis'd by Metro-  
 ' politans and their Comprovincials, in  
 ' all the Purer Ages of the Church, and  
 ' such as these Gentlemen would have  
 ' call'd downright Rebellion in former  
 ' Times, when they thought it their In-  
 ' terest to be what they now call them-  
 ' selves, but are not, True Sons of the  
 ' Church. The Arch-bishop and those  
 ' his Worthy Brethren, to whom God  
 ' has given Understanding as well as  
 ' Integrity, suitable to the Necessities  
 ' of these Times, See where the Springs  
 ' of these unhappy Differences are. They  
 ' know that Care is taken, and for what  
 ' Design, to traduce the Governors of  
 ' the Church as Enemies and Betrayers  
 ' of it, and to make zealous Churchmen  
 ' and others believe, that there are some  
 ' Men better Patriots and truer Sons of  
 ' the Church than the Bishops, &c. The  
 ' close of this Preface having relation to  
 ' his Majesty's employing High-Church  
 ' Men, as they now call themselves, I  
 ' shall end my Reflections on this Head  
 ' with it. ' They who advise other Me-  
 ' thods, and are for enlarging the Bot-  
 ' tom, by taking in Persons who have  
 ' hitherto

' hitherto appear'd disaffected to the  
 ' Government, recommend Men to the  
 ' King, who would be less hurtful to  
 ' him, if they appear'd arm'd against him  
 ' in the Field, and take a ready and ef-  
 ' fectual Method to bring in upon us  
 ' *French* Slavery and Popery, which we  
 ' shall yet be able to prevent, if the Peo-  
 ' ple of *England* will regard their true  
 ' Interest, and be careful to bring those  
 ' into Credit and Power, who Love their  
 ' Country, and cannot be reconcil'd to  
 ' the Interest of our Enemies.' His Lord-  
 ship's Observation, that Nonjurors are  
 more to be regarded than those who  
 Swear to the Government, as founded  
 on the Revolution, and abjure the Pre-  
 tender; yet by all their Words and Acti-  
 ons discover a Disposition to him, is what  
 we learn by daily and woeful Experi-  
 ence.

\* \* Great Regard is indeed due to such  
 as avow their Principles, and act according  
 to them; especially when they are Lo-  
 sers and Sufferers by it; even their Passi-  
 ons and Frailties are to be lamented and  
 gently censured. But the Impiety of  
 Men's taking Oaths against their Con-  
 sciences, and, in hope to compensate for  
 that, their acting contrary to them, is of  
 so monstrous a Nature, that our Lan-  
 guage does not afford Words black enough  
 to set out its Deformity.

E.

We

We are soon to go off the Stage, to a Region of Peace and Love, where Malice and Envy cannot follow us ; He to whom our Integrity is known, will pardon all our Frailties, and even all our Omissions ; and will deal with us according to our sincere Endeavours, from whose Hands we may expect to receive the more entire Reward, the less of it that we receive from Men.

Our late blessed \*P<sup>r</sup>imate was persecuted by Malice to his Grave ; and that has followed him ever since he was laid in the Dust. His great Concern at those black Efforts of Malice that he was pursued with, was, because he saw they stood in the Way to defeat all the good Designs with which his Mind laboured. It is true, that Retirement to which his high Post led him, he never imbarking in Designs that he thought foreign to it, gave him leisure to review and retouch the noblest Body of Sermons that, I hope I may be allowed to say, this Nation or the World ever saw ; which I mention the rather here, because they have been published since this † Book was first printed.

His chief Support next to his own Conscience, and his Confidence in God, was from our late blessed QUEEN ; who was incessantly employed, in possessing her

---

\* Abp. Tillotson. † Pastoral Care.



Mind with the best Schemes, that were either laid before her by others, or suggested to her by own Royal Heart, for correcting every thing that was amiss, and improving every thing that wanted finishing among us. And She was waiting for a happy Peace to set about the executing them. She had arrived at such a superior Degree of Knowledge, and had such a Force of Reasoning, with an irresistible Sweetness of Temper, that if our Sins had not provoked God to blast all those Hopes, by her early Admission to a better Crown, we might have seen a glorious Face put on our Church, with Relation to all its Concerns.

I am in some sort obliged to mention Her, because I writ this \* Book by her Order, as well as by our Primate's, as an Attempt to prepare the Scene to many noble Designs, which may be opened at some time or other, if ever we are so happy as to endeavour to carry on our Constitution to Perfection ; which in our present distracted, if not desperate, State, is far out of View, and therefore must be reserved to a more proper Occasion. \* \*

Can it be but with Regret that we see how tenderly the Bishop touches this Point, as if the Times wou'd not bear the Pious Remembrance of that excellent Queen, and one of the greatest

---

\* The Pastoral Care.

Prelates the Christian Church was ever bless'd with. Why was it that He who was the Admiration of all the Protestant World, should be so reproach'd and calumniated by his own Country-men? Why truly one of the Writers of the *French Faction* tells it very plainly in a Letter to the Author of a Sermon preach'd at the Funeral of Queen *Mary*, because he had in his Sermon given the *French King* the Character of a great Oppressor, one who invades and usurpes upon the Liberties of Europe, that hath stain'd all the Pride of his Glory by Tyranny and Oppression, by enlarging his Dominions without Right, by making War on his Neighbours without Occasion, or even Colour of Provocation, and this in a more Barbarous manner than the most Barbarous Nations ever did, carrying Fire and Desolation where-ever he went, laying waste many and great Cities without Necessity and without Pity. One who has endeavour'd to exalt his Nation by nothing but Fraud and Forgery, Perfidiousness and Perjury, by breaking his Faith and violating Leagues and Solemn Treaties. And this our Author calls a Godly Method of Disparaging and Reproaching, triumphing over the Arch-bishop's suppos'd Ignorance and Falshood, informing himself from the News Books and Welwood's *Observer*, rather than from the Bible, where he might find that Nebuchadnezzar had not only burnt Jerusalem but carried the People into Captivity. An Example worthy his Friend's Imitation.

Here

Here we see why it was the Enemies of our Constitution cou'd never give this Learned, Eloquent, and Pious Arch-bishop a good Word : He hated Tyranny, he abhor'd *French* Government, and spoke his Mind of that King enough for him to acquire the Enmity of all his Friends, and to stand the Brunt of their Malice and Slander. For the very same Reason was it that the Character of the late Queen *Mary*, of Blessed Memory, was profan'd by their Lewd Pens. This Libeller has the Insolence and Impiety to observe, that her Majesty was taken Sick and dy'd in that same Month, when her Father labour'd under an Unnatural Rebellion, and about that same Hour that he went from *Feverham* ; and that she was cut off in the midst of her Days, according to the Punishment threaten'd to the Breakers of the Fifth Commandment. Good God ! that such Impious Insults on the Character of so Pious a Princess should remain unpunish'd ; a Scandal to that and to all succeeding Times that shall Share in the Crime by encouraging the Faction which were guilty of it. My Lord Bishop goes on.

\* \* But to return to the sad View of our Distractions at home. The Bishops who find themselves so unjustly censured, and their Designs so unhappily obstructed, ought to humble themselves before God ; for it is meet to be said to him, *I have born Chastisement, that which I know not teach thou me.*



*me.* They ought to Examine and Consider how far their other Sins may have provoked God to deny his Blessing to their best Endeavours ; they ought to ask themselves, what have they done to render them unworthy to build up the House of God, and to repair its Breaches, they ought to mourn in secret, both for their own Sins, and for the Sins of those who set themselves against them ; they ought to search and try their own Hearts, to find out if their Pride or Vanity, their Love of Ease and Pleasure, or any other secret Sin is at Root, and defeats all their Labours ; they ought to pray more earnestly both for themselves and their Families, for their Clergy and their People, and in so doing they may hope either to draw down a Blessing from Heaven on all that they set about, or at least that their Prayers shall return into their own Bosom.

They ought also to cry mightily to God, that if they are to have a Share in the fiery Trial, they may be so strengthened in the inner Man, that they may by no unbecoming Practices decline or avoid it ; but may rejoice if they are called to suffer for the Name of Christ, and to seal that Doctrine which they have so long preached with their Blood ; and so may glorify him by their *patient Continuance in well-doing*, till they receive their *Crown*. This will be through the Blessing of God

an

an effectual Mean, either to dissipate the Clouds that seem to gather, and are ready to break out into a Storm and horrible Tempest, or to procure such a Measure of Divine Assistances to them in their Sufferings, as may make their Blood a Seed for a noble Spring of a better State of Things among us. If with Bishops so employing their time, many both of their Clergy and Laity did concur in lying in the Dust before God, and turning to him with their whole Hearts, we might hope to see better times, than we have now in View. God has often delivered us, when we were near the last Extremities, we have seen in our own time, such a Chain of kind Providences happily interposing, when we saw no reasonable Prospect, that we ought not to give all for lost how dark soever the Face of Things may look ; if we bring our selves to such a State, that we may have still a Right to hope for the like Protection.

It cannot be denied but the Appearance is formidable, when we see that *Prince* who has engaged the longest and the deepest in the Design of Extirpating our Religion, get out of all his Troubles, and accomplish his vast Designs, that seem'd once to be so blasted, that they could not be retrieved ; another Scene is now opening to him that promises all he can wish for, and must bring such an  
Accu-

Accumulation of Power and Treasure to him, that humanly speaking, Nothing can stand in his way. When a great Alliance is once quite dissolved, and when a Word so often broken, and Edicts so often violated, are trusted to and relied on, such an unexpected Turn will, no doubt, be constru'd as a Reward from Heaven for his Zeal against Heresy: And may very probably encourage him to finish what he has done at home, by bringing us under the same Calamity.

We know what Engagements he lies under to a dying Prince; but we cannot know how far his Bigotry may even out-do these, when he finds himself at the height of Power and Wealth that he is almost possessed of, Promises and Oaths can Work but feebly on one so accusom'd to break thro' them.

When not only Dispensations but Solicitations from *Rome* with the Practices of a Confessor, the View of that Glory that the Work must bring him on Earth, with the imaginary View of a more eternal Weight of Glory in Heaven, concur; what may not be apprehended from thence? Chiefly when such of that Religion, whose Interests obliged them hitherto to joyn in preserving us, seeing these all abandoned and blasted, may either be at best indifferent Spectators, or the Bigotry that surrounds them may be quickned,



quickned, by a Desire of Revenging what they will call the Giving them up, to concur in Compleating our Ruin, which in such a State of Things cannot reasonably be thought to be far from us. Besides, if an avowed Departing from the sacred Ties of *Treaties* and *Alliances* is once openly practised, it may prove a fatal Precedent. Such Maxims are Catching and Contagious. The Woe denounced by the Prophet against those *that deal treacherously when they are not dealt treacherously with, that when they shall make an End to deal treacherously they shall be dealt treacherously with*, may come heavily with a Face of Retribution, and without Pity.

Upon the whole Matter, that I may bring this Discourse to a Conclusion, as our Disunion does not only weaken us, but diverts us from that which ought to be our main Concern, to the unhappy Consequences that follow formed Parties; so if we will not take Warning from our Saviours Words, *That a City or Kingdom divided against it self cannot stand, but must come to an End*, We have Reason to apprehend that such a Breach, even without the Advantage that an Enemy may make of it, will be fatal; while by our *Devouring one another, we may come to be consumed of one another*. But how much more certain will this be, if we have a watchful and powerful Enemy so near us? To whom we may justly apply the Character given of the evil

F

Spirit,

Spirit, That he goes about as a roaring Lion, seeking whom he may Devour. But even our Union, tho' it may fortify us in the Methods of humane Policy, yet it will not signify much, unless we do unite in order to our applying our selves to the great Duties of our Profession, so as to secure the Favour and Protection of Heaven. We ought not to hope that if we continue still in our Sins, and in our security, saying with the Jews, *The Temple of the Lord, the Temple of the Lord*; or in the Modern Style, *The Church, the Church*, we shall not at last fall under the severest of all Judgments denounced by St. Paul against the unbelieving Jews, in the Words of *Isaiah*, *Go unto this People and say, Hearing ye shall hear, and shall not understand; and Seeing ye shall see, and shall not perceive; for the Heart of this People is waxed gross, and their Ears are dull of Hearing, and their Eyes have they closed, lest they should see with their Eyes, and hear with their Ears, and understand with their Hearts. and should be converted, and I should heal them.*

To avert all this, let us, the Priests and Ministers of the Lord, weep before HIM, and say, *Spare thy People, O Lord, and give not thy Heritage to Reproach, that the (Heathen or Idolaters) should rule over them, Wherefore should they say among the People. where is their GOD, where is their Church, where is their Reformation? In these Exercises*

ercises I desire to imploy many of my own Hours ; and to these I invite all who have a true Zeal for GOD and HIS Church.

How can we read this admirable Representation of our present Condition, without entring into the same Concern for the Security of our Religion and Liberties. It is not for common Judgements, uninform'd of the true State of Things, to form Consequences from Appearances. But when Persons of his Lordship's known Experience in such High Affairs instruct us, it is our Wisdom and Duty to pay the utmost Deference to his Lessons, and thereby regulate our Conduct.

**F I N I S**



673  
I desire to impart many of my  
own thoughts; and to direct all who  
have a true zeal for GOD and HIS  
Glory.

How can we read this admirable Re-  
presentation of our present Condition,  
without entering into the same Concern  
for the Security of our Religion and Li-  
berty. It is not for common Judge-  
ments, unaided of the true state of  
Things, to form Conclusions from Ap-  
pearances. But when I learn of his  
Majesty's known Experience in such  
Affairs, and that it is our Wil-  
l and Duty to pay the utmost Devo-  
tion to his Affairs, and thereby regu-  
late our Conduct.

W. M. 12

B L

